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CAWNPORE, IN THE EAST INDIES.



VIEW OF CAWNPORE.

FROM the number of our countrymen who are resident in India, or who are constantly going there, accounts of Indian manners and habits cannot fail to be interesting to the English public; we shall, therefore, occasionally present the readers of the Saturday Magazine with descriptions of some of the principal East Indian Stations.

The *Mofussil* is a term applied in India, to the provinces: all the places beyond the Presidency, inhabited by Europeans, are usually called Mofussil Stations, and the residents in them are entitled *Mofussilites*. CAWNPORE is one of the principal stations of the Mofussil, and well deserves a brief description. It is situated upon the right bank of the great river Ganges, and is about six hundred miles from Calcutta, the chief city of India. From its superior size, and the number of its inhabitants, it enjoys advantages over most other stations.

Except that the Ganges rolls its broad waves beside the British lines, nature has done but little for Cawnpore: yet the sandy plain on which it is built, and which is here and there broken into wild ravines, has been so much embellished by the hand of man, that it certainly possesses much picturesque beauty. One objection made to the place is, that it is too widely extended, straggling, as it were, to the distance of five miles, along the river's bank. But the scene is thereby very agreeably diversified, and the compounds, or paddocks, with which the *bungalows*, or houses, are surrounded, are larger than they would otherwise be. Many of these compounds

are beautifully planted, and have a very park-like appearance, particularly during the rainy season, when the cultivated parts of the plain have put on their green mantle. The prickly pear is greatly in request for fences, and the tall aloe, (already described in p. 52 of the present volume,) which at the bottom is so much like a gigantic pine-apple, very much beautifies the plantation.

The houses at Cawnpore are, with a very few exceptions, *cutcha*, that is, built of unbaked mud, and either *choppered*, which means thatched, or tiled. They are generally extremely large and commodious. The bungalows are built on different plans, but most commonly they have one large room in the centre, which is called the hall, on the sides of which a number of other rooms are built; and round the whole house is a verandah, so necessary in that sultry climate, to shelter them from the intense heat of the sun. At each of the corners is a bathing room, which is there equally required, for the health of the inhabitants. The centre room has no other light than what it receives through the eight, ten, or twelve doors, of the surrounding apartments. These doors are however always open, though some degree of privacy is obtained, by a kind of curtain being attached to each, formed in a manner something like gauze of bamboo-cane, split very fine, and coloured green. These also serve to keep out the flies, while they admit as much air and light as the inhabitants consider necessary for this inner room.

Many of the Cawnpore houses are splendidly

furnished, the chairs, tables, and sofas, being of valuable wood, richly carved, with cushions and coverings of damask. But the want of curtains to the windows, pictures, and looking-glasses, which would harbour the musquitos and other insects abounding in those parts, if they were introduced as in England, makes the rooms look bare. The floors, which are of *chunam*, that is, a finely-tempered lime, are covered first with a matting, and then with a *setringee*, a manufacture only made in India, of a very thick texture, and usually woven in shaded blue stripes, or with calico so well printed in the same pattern as a Brussels carpet, as hardly to be distinguished from it.

At Migapore, a native city between Benares and Allahabad, there is a manufactory of carpets, which are scarcely, if at all, inferior to those of Turkey; but these are too thick and warm for Indian wear, excepting during the cold season.

The outside of a bungalow is usually very unpicturesque, being very like a huge barn: the roof sloping down from an immense height to the verandah; and whether the covering be of thatch or tiles it is equally ugly. In Cawnpore, the addition of stone fronts to some of the houses, and of bowed ends to others, makes the architecture of this station somewhat more ornamental than that of others.

The gardens rank amongst the finest in India, and there being so many settled residents, they are much attended to and improved. All the European vegetables, with the exception of broad-beans, come to great perfection during the cold season; and the grapes and peaches, which are not common to other stations, are very fine. The pineapple does not grow in the upper provinces of India: but the mangos, plantains, melons, oranges, shadocks, custard-apples, limes, and guavas, are of the finest quality. These gardens being intermixed with forest-trees, give Cawnpore a very luxuriant appearance; and what makes it the more striking is, that it is surrounded to a very considerable distance by a dreary desert, and by wastes of sand. Towards one extremity of the place, there is a long avenue, or drive, well planted on each side, and well watered during the dry season. This avenue forms the evening drive of the inhabitants, after the heat of the day is past: at sunset, it is thronged with carriages of every description, and with persons riding all sorts of horses, amongst which, are to be seen the tall English charger, the smaller riding horse, and the graceful Arab-steed, prancing along by the side of the wild horses and shaggy ponies of the country. This course, as it is termed, runs along by the side of a wide plain, at the right extremity of which the native city presents a pleasing object, rising as it does with its mosques and pagodas on the top of a wooded ridge. The plain also itself affords a busy, and to a stranger's eye, an interesting scene. Groups and parties of native Indians, are to be seen seated round their fires, cooking, eating, or singing after their meal; whilst the noble elephant and the stately camel, loaded with forage, look amongst them like giant phantoms, as the twilight departs. One evening in the week the course is deserted by its usual visitants, who then assemble in a convenient spot near the riding-school, to listen to the band of the military.

During the cold season, all the foot-soldiers of the garrison of Cawnpore, usually encamp upon a wide plain in the neighbourhood, for the sake of room for performing their movements. An Indian camp always affords a very striking sight, and though the effect is more beautiful when intermixed with trees, yet the

scene is most singular, when it arises, as at Cawnpore, in the midst of a desert. Here regular streets and squares, formed by the tents, extend over an immense tract. By day, indeed, especially under the noon-tide glare of the sun, the effect of the white walls of canvass stretched over a bare and sandy plain, is exceedingly painful to the eyes. But in the twilight of the evening, the usual time of moving in India, and at night, the scene assumes a most striking and interesting aspect. Innumerable fires arise in every direction: horses are to be seen picketed, whilst camels and bullocks repose in groups, and the various forms which present themselves to the eye are all sometimes softened, sometimes magnified, by the dark shadows or flickering lights. The artillery stationed at Cawnpore, consisting of horse and foot, are alone sufficient to form a camp. They occupy another plain of vast extent, beyond some very wild ravines; there they have reviews and grand field-days, to which the inhabitants flock in great numbers; some ladies on elephants, some in carriages, on horseback, or on camels, and many on foot.

Amongst other amusements which occupy the time of the residents at Cawnpore, a visit to Lucknow, the capital of the neighbouring kingdom of Oude, being only a few marches distant, forms a favourite excursion, especially when any particular festivities are going on at that court. In the season, also, hunting-parties are frequently made to look for tigers and wild hogs in the islands of the Ganges, or amidst the deep jungles of the opposite shore.

To persons newly arrived from England, Cawnpore may seem a half-barbarous place, since wolves stray in the compounds; but still all must be struck at the great mixture of things which are familiar to them from their childhood at home, with those which are entirely new and foreign to their eyes. When surrounded by London-built carriages, English horses, and multitudes of their own countrymen, in the course; or when, entering the circle of carriages ranged, often three deep, round the band, a newly-arrived Englishman may almost fancy himself at home in his dear native land, until he is awakened from his dream by suddenly turning upon a camel, or an elephant, or some group of dusky-skinned natives; or in his way home by the cry of the jackall, or perhaps by the sight of a *hookah-badar*, as the servant is called from his office, preparing, in the open air, for his master's hookah or pipe, the fragrant leaves of the tobacco-plant with rose-water, and its other costly accompaniments.

The place is well supplied with every article of European manufacture, necessary for comfort or even luxury, though, of course, at somewhat high prices. The bazaars, or markets, are second to none in India; beef, mutton, fish, and poultry, being of the finest quality; and vegetables, of all kinds, may be purchased. In addition to shops kept by Europeans, there are many warehouses, filled with English and French goods, belonging to Hindoos and Mussulmen, and the jewellers are scarcely inferior to those of Delhi. Cawnpore is famous for the manufacture of saddlery, harness, and gloves.

Though Cawnpore partakes, in the rainy reason, with other stations, of the usual share of fever and ague, the prevailing diseases of the country; and though it suffers, like other places, from the hot and scorching winds, it has not the character of being an unhealthy spot. The river's bank affords some very fine situations for bungalows, and the unevenness of the ground offers many advantages to those who live in the inner parts of the settlement. The roads are kept in good order, and, as they pass

along by thick plantations, in the midst of which glimpses of European houses are here and there caught, or cross broad open tracts, which are sometimes enlivened by a small mosque, a pagoda, or a well, peeping from amidst the trees, the rides and drives are not without their scenes of beauty.

Although this city is the station of a large body of British forces, and there are such numbers of English, so many of whom are officers of rank, settled here with their families, there is at present no Church. There are two regular Chaplains of the East India Company, but they have no consecrated place of worship. The reason given is, that no engineer officer would undertake to erect a Church for the sum offered by Government. The service of the Church is performed alternately at each end of the cantonments; the riding-school of the King's dragoons being used on one Sunday, a small bungalow, near the infantry lines, in which also marriages and christenings are performed, being employed for the purpose on the other; but neither will accommodate the whole of the station at once. When it is considered what effect this must have, not only on the English themselves, coming from their own land of spiritual abundance, but also on the minds of the heathen who see it, the Christian cannot but deeply regret that such a state of things should exist and continue. There is also one other want much felt at Cawnpore; it is that of a Public Library. The supply of books is seldom equal to the demand; books of instruction and reference are seldom to be purchased or borrowed; and, however anxious young men may be to make themselves acquainted with the natural productions of India, or to study its political history, they must remain destitute of the means, unless they can afford to send to Calcutta or to England for the necessary publications. On the whole, a Church and a well-furnished Library alone are wanting to render Cawnpore as delightful a residence as an Eastern climate will permit.—D. I. E.

[Abridged from a paper in the *Asiatic Journal*.]

TIME'S TAKINGS AND LEAVINGS.

WHAT does Age take away?

Bloom from the cheek, and lustre from the eye;
The spirits light and gay,
Unclouded as the summer's bluest sky.

What do years steal away?

The fond heart's idol, Love, that gladden'd life;
Friendships, whose calmer sway
We trusted to in hours of darker strife.

What must with time decay?

Young Hope's wild dreams, and Fancy's visions bright.
Life's evening sky grows gray,
And darker clouds prelude Death's coming night.

But not for such we mourn!

We knew them frail, and brief their date assigned.
Our spirits are forlorn
Less from Time's thefts, than what he leaves behind.

What do years leave behind?

Unruly passions, impotent desires,
Distrusts and thoughts unkind,
Love of the world, and self—which last expires.

For these, for these we grieve!

What Time has robb'd us of, we knew must go;
But what he deigns to leave,
Not only finds us poor, but keeps us so.

It ought not thus to be;

Nor would it, knew we meek Religion's sway.
Her votary's eye could see
How little Time can give or take away.

Faith, in the heart enshrined,

Would make Time's gifts enjoyed and used, while lent;
And all it left behind,
Of Love and Grace a noble monument.—B. BARTON.

THE SUGAR-CANE.

ALTHOUGH there are many species and varieties of the Sugar-cane, two only are cultivated for the purpose of preparing the Sugar, the *saccharum spicatum* or Spiked Sugar-cane, a native of the East Indies, and the *saccharum officinalis*, or common Sugar-cane, of the West Indies. Whether the ancients were acquainted with this useful condiment, is a matter of uncertainty. The earliest authentic accounts we have of it, are dated about the time of the Crusades, when it appears to have been purchased of the Saracens, and imported into Europe; the cane itself was afterwards planted in the Island of Cyprus, and in the year 1166 we find a mill for crushing Sugar-canes noticed as existing in Sicily. In 1420 it was cultivated in Madeira, a few years after in the Canary Islands, and it was introduced into the Island of Cuba, by Christopher Columbus in his second voyage to America. Since his time, however, it has been ascertained that the Sugar-cane is by no means uncommon in a wild state in South America, and the West Indian and South Sea Islands; but although employed by the natives as an article of food, they were unacquainted with the means of preparing the sugar.

The art of refining was discovered by a Venetian, at the end of the sixteenth century, who is said to have realized one hundred thousand crowns, a very large sum in those days, by the invention. It was not till the year 1659, that we hear of Sugar-refiners in England. In later years, the cultivation of the Sugar-cane has been carried on to a very great extent in most of the West India Islands, and the account we are about to give will consist of a detailed description of the mode employed in our own Colonies.

CULTIVATION OF THE CANE, AND PREPARATION OF THE RAW SUGAR.

OPENING the land preparatory to the planting of the cane, is considered the most laborious occupation in which the poor negroes are employed, and in consequence they ought to be at this time allowed relaxation during the hottest hours of the day, and additional refreshments.

Square holes about four feet across are hoed in the land, the angles having been determined by sticks placed at the requisite distance from each other by the young negroes, who are enabled to do this with tolerable regularity, by the assistance of a chain of considerable length, which is stretched across the field, and by this means, the rows of holes are continued parallel to each other. While *cane-pieces*, that is, fields in which the cane is cultivated, lie in this state, the yam and potatoe are frequently planted on the ridges between the squares, and the eddow in the hollow, and in many cases Indian-corn is likewise grown. When these crops are gathered, the cane-holes are cross hoed, and the earth being drawn to the ridges, the square is rendered perfect; it is then manured, and left till the time of planting.

The Sugar-cane is propagated by means of cuttings which are taken from the top of the plant, about eighteen inches from the summit. These cuttings are about twelve inches in length, and are placed in water for about twenty-four hours before they are planted, as this plan is found by experience to assist materially the budding of the young plant. If, at the time the crop is cut, the land should not be sufficiently moist, the cuttings are tied up in small bundles and placed on their ends; they are then covered with *trash* or dried leaves of the cane, and watered three or four times a day, to preserve them. Rain is highly essential to the growth of the young cane, and in dry weather the plant cannot be committed to the ground with any hope of success. If the weather



OPENING THE LAND FOR THE SUGAR-CANE.

should fortunately favour the process of planting, the bundles are conveyed to the *piece*, and the younger negroes place two or three cuttings in each square, while the more experienced open little trenches in the holes about six inches deep, and place the plants flat, so that the buds may appear on either side; the earth is then drawn over them.

In eleven or twelve months, the cane has attained sufficient maturity, and is ready to be cut. To assist the judgment in determining when a *cane-piece* is sufficiently ripe, a portion of juice is expressed from a cane which appears a fair specimen of the whole field, and exposed to the sun for the watery parts to evaporate; if it crystallizes and feels firm, the crop may be considered fit for harvest. The negroes, provided with cutting-bills, are ranged in a row as in hoeing, and proceed in the following manner. The upper part of the cane, that is, the top, and the portion which is reserved for planting, is first cut off; the reserved piece is then separated and laid by, and the rest of the cane is cut into junks of about three feet in length, and bound together by means of the green top, in bundles of twenty and thirty each. The cutters strip the *trash* from the cane as they proceed, and pass it from one to another, till it is collected in heaps, about twenty feet apart; this is done, that the junks of cane may be unincumbered in the intervals, while they are being bound by the young hands. The *trash* is afterwards collected as fuel, and the green tops as fodder for cattle. The bundles of cane are carted and deposited as near as possible to the mill, to lessen the labour of the negro-girls, who convey them on their heads to the mill-door, where the tops with which they are bound are removed.

The lower part of the mill consists essentially of three cylinders placed close to each other, which are turned round by means of cog-wheels, and crush the cane between their surfaces: by the side of these cylinders, the negro appointed to feed the mill is stationed, but in a strong wind the operation is so rapid, that two men are necessary to supply the mill with cane. The expressed juice is received into a leaden channel beneath the cylinders, which conveys it to a reservoir on one side of the mill, where passing through two wooden strainers, it is cleansed from particles of cane, and runs along a metal tube to the boiling-house. The cane itself, after it has passed between the cylinders, slides down an inclined plane through a hole in the mill-wall, from whence it

is removed on wooden frames by the women and the old negroes, who spread and turn it in the sun to be used, when dry, as fuel.

The juice of the cane being conveyed by pipes to the boiling-house, is received into the simmering-coppers, some of which will contain six hundred gallons. In these huge receptacles it is brought nearly to a boiling heat, and a certain quantity of lime being mixed with it, most of the impurities rise to the surface. The juice is then drawn from beneath the scum into the next copper, which is called a *clarifier*, where it is skimmed until it becomes transparent, but it is not yet allowed to boil. It is next conveyed along a gutter or channel, into the largest of the evaporating-boilers,—these are generally four in number,—commonly called, the *Grand-boiler*; here the liquor is suffered to boil, and as the scum rises, it is continually taken off by large skimmers, until it grows finer and somewhat thicker. This labour is followed until, from skimming and evaporation, it is sufficiently reduced in quantity to be contained in the next or second copper, into which it is then laded. The liquor is now nearly of the colour of Madeira wine. In the second copper the boiling and skimming are continued, and if it is not so clean as expected, lime-water is thrown into it. When, from such skimming and evaporation, it is again sufficiently reduced to be contained in the third copper, it is laded into it, and so on to the last copper.

The coolers, of which there are commonly six, are shallow wooden vessels, about eleven inches deep, seven feet in length and from five to six feet wide; a cooler of this size holds a hogshead of sugar. Here the *sugar grains*; that is, as it cools it runs into a coarse irregular mass of imperfect half-formed crystals, and separates itself from the treacle.

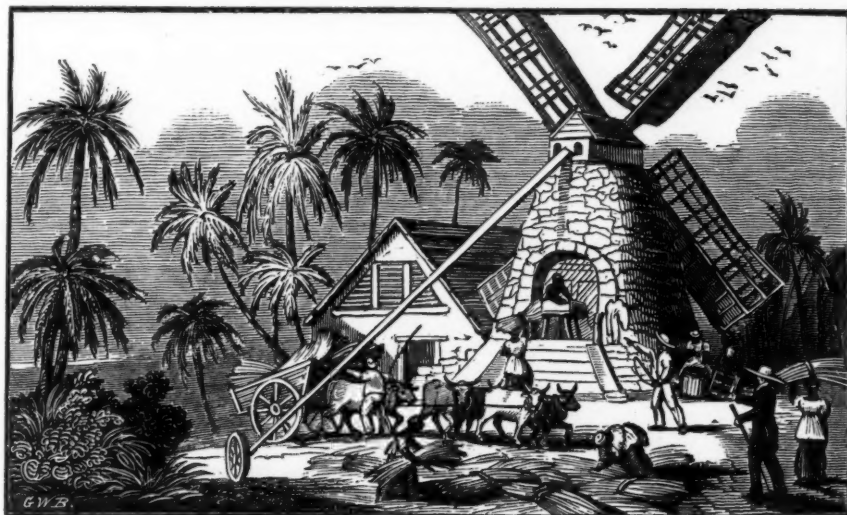
The sugar of each day's boiling is carried, the following morning, in pails, from the coolers of the *boiling-house*, and deposited in hogsheads in the *curing-house*, where it remains for five or six weeks, the treacle draining into cisterns placed beneath. When this ceases to flow, the hogsheads are headed up by the coopers, and the sugar is in a fit state for exportation.

It is necessary that the operation of boiling the juice should take place immediately after it has been extracted from the cane, as in the course of half an hour, owing chiefly to the heat of the climate, it would be in a state of fermentation.

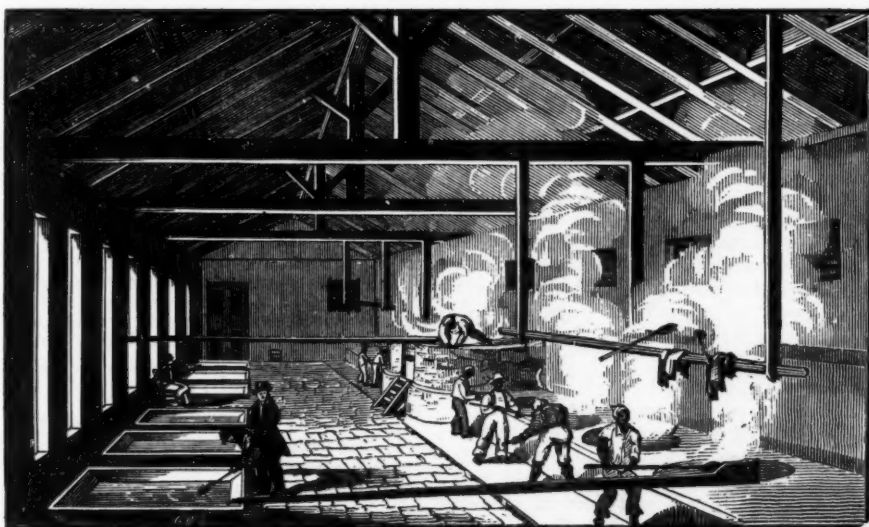
For the foregoing particulars we are chiefly in-



CUTTING THE CANES.



THE CANE-MILL.



THE BOILING-HOUSE

debted to Mr. JOHN CLARK'S work on the *Cultivation of the Sugar Cane, &c., in the Island of Antigua*; from some of whose plates our wood-cuts to this article are copied, by his permission. The following account of the

MODE OF REFINING SUGAR IN EUROPE, or making the white loaf sugar from the moist sugar imported from the West Indies, is abridged from PROFESSOR BRANDE'S *Manual of Chemistry*.

Raw sugar is chosen by the refiner by the sharpness and brightness of the grain, and those kinds are preferred which have a peculiar gray hue: soft-grained yellow sugars, although they may be originally whiter, are not so fit for the purposes of the manufactory. It is for this reason that sugars from particular countries are never used: such as those from the East Indies, Barbadoes, &c.; they do not possess the property of crystallizing so perfectly, and approach in this respect to the nature of grape-sugar.

The proper sugar being selected, the *pans*, which resemble those used in the West Indies, are charged with lime-water, with which bullocks'-blood is well mixed. They are then filled with sugar, which is suffered to stand a night to dissolve. The use of the lime-water is, that, by combining with the treacle, it may cause it to be more easily dissolved, and thus render easy its separation from the pure solid sugar.

Fires are lighted under the pans early in the morning, and when the liquid begins to boil, the albumen* of the blood coagulates and rises to the top, bringing all the impurities of the sugar with it. These are taken off with a skimmer. The liquid is kept gently simmering and continually skimmed, till a small quantity taken in a metallic spoon, appears perfectly transparent: this generally takes from four to five hours. The whiteness of the sugar is not at all improved by this process, it is sometimes made darker by the action of the fire; it only serves to remove all foreign impurities; when the solution is judged to be sufficiently clear, it is suffered to run off into a large cistern. The pans are then reduced to half their size by taking off their fronts, and a small quantity is returned into each. The fires are now increased, and the sugar made to boil as rapidly as possible, till a small quantity taken on the thumb is capable of being drawn out into threads by the forefinger. Nothing but practice can ascertain the exact point at which the boiling should be stopped: if it is carried too far, the treacle is again bound up with the sugar; and if not carried far enough, much of the sugar runs off with the treacle in the after-process. When this point is ascertained, the fire is instantly damped, and the boiling sugar carried off in basins to the coolers. A fresh quantity is then pumped into the pans, which is evaporated in like manner.

When the sugar is in the coolers, it is violently agitated with wooden oars till it appears thick and granulated, and a portion taken on the finger is no longer capable of being drawn into threads. It is upon this agitation in the coolers, that the whiteness and fineness of grain in the refined Sugar depend.

When the sugar has arrived at that granular state in the coolers above described, it is poured into pointed earthen moulds, having a small hole at their pointed ends, which have previously been soaked a night in water; in these it is again agitated with sticks, for the purpose of extricating the air-bubbles, which would otherwise adhere to the sugar and mould, and leave the coat of the loaf rough and uneven. When

* The blood of all animals contains a large portion of a liquid, precisely like the white of an egg, which is called *albumen*, which, when exposed to heat, as we know in the case of the egg, becomes a solid and opaque substance, and rises to the top of the liquid in which it is boiled.

sufficiently cold, the loaves are raised up to some of the upper floors of the manufactory, and the paper stops, which had been placed in the small holes of the mould, being removed, they are set with their broad ends upward, upon earthen pots. The first portions of the liquid treacle soon run down, and leave the sugar much whitened by the separation. This self-clearance is much assisted by a high temperature; and when it is perfected, pipe-clay carefully mixed up with water, to the consistence of thick cream, is put upon the loaves to the thickness of about an inch: the water from this slowly runs through the loaves, and washing the solid sugar from all remains and tinge of the treacle, runs into the pots. The clay is of no other use than to retain the water, and prevent its running too rapidly through the mass, by which too much of the sugar would be dissolved; a sponge, dipped into water, acts in the same manner. The process of *claying* is repeated four or five times, according to the nature of the sugar, and the degree to which it has been boiled. When the loaves are perfectly cleansed from all remains of the coloured fluid, they are suffered to remain some time for the water to drain off: when this is completed, they are set with their faces down, when all remains of it return from their points, and it is equally diffused throughout: they are then set in a stove and thoroughly dried.

THE NIGHTINGALE.

I WANDERED out to take a draught of the fresh breeze, perfumed as it was by the thousand aromatic plants that grow wild on the mountains of Andalusia. There I found an inducement to linger much longer than I had anticipated. I had been delighted already during the day's ride, especially after sun-set and the commencement of twilight, by the singing of Nightingales, which abound in Spain. On this occasion, there were two, perched upon opposite trees, in which were doubtless the nests of the females. They sang alternately; and evidently waited for each other; the one only commencing sometimes after the other had finished. Thus they exercised a degree of deference and politeness towards each other, not always observed by more reasonable creatures. Their prevailing note was as usual, that sweet and swelling strain, which beginning in a low whistle, passes from rapid quavers, to well-articulated modulations, and grows fuller and fuller for a few seconds, until it reaches the pitch of force and melody, thence declining to a close, by an equally happy and harmonious gradation. This pleasing contest, reminded me of Pliny's animated, and perhaps rather imaginative description of this little musician; how that the young ones are taught by the old,—listen attentively to their lesson, and strive to repeat it,—how the more experienced songsters dispute among themselves for the palm of supremacy, and grow obstinate in the contest,—the conquered at length losing his life, and rather renouncing his respiration than his song.

I had passed nearly two years in Europe, and from living mostly in cities, had missed hearing this bird until now. A friend had told me, in reference to the received opinion of its mournful melancholy note, "You will find it a lively, sprightly bird, and its song, the joyful out-pouring of a healthy, hearty, happy individual." And so indeed it proved. I at once became enamoured of the little songster. Some months afterwards, having in vain sought to steal unseen upon him in the bushes, which resounded with his melody; I at length caught sight of the rusty little warbler in a cage, which furnished his coyness with no concealment. I wondered with the ancient naturalist, (Pliny,) that so small and mean a body, should supply so loud a voice—such a fund of spirit and earnestness.

In the present instance, the music of the Nightingale fell on my ear with the charm of novelty; it beguiled me of the repose required for the renewal of our journey; and when I at length found myself in the filthy and over-tenanted sleeping-room, and upon the comfortless bed that had been assigned me, I thought it was but a poor exchange for the calm star-light without, the sweet breath of the mountain, and the song of the Nightingale.—*A Year in Spain, by a Young American.*

LETTER FROM JEREMY TAYLOR TO JOHN EVELYN,

ON THE DEATH OF HIS SON, RICHARD EVELYN.

Deare Sir,

Feb. 15, 1657-8.

If dividing and sharing griefs were like the cutting of rivers, I dare say to you you would find your streame much abated; for I account myselfe to have a great cause of sorrow not onely in the diminution of the numbers of your joyes and hopes, but in the losse of that pretty person, your strangely hopeful boy. I cannot tell all my owne sorrows without adding to yours; and the causes of my real sadnesse in your losse are so just and so reasonable, that I can no otherwise comfort you but by telling you, that you have very great cause to mourne: so certain it is that griefe does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I doe but encrease the flame. *Hoc me male urit* is the best signification of my apprehension of your sad story. But, Sir, I cannot choose but I must hold another and a brighter flame to you. It is already burning in your breast; and if I can but remove the darke side of the lanthorne, you have enough within you, to warme yourselfe, and to shine to others. Remember, Sir, your two boyes* are two bright starres, and their innocence is secur'd, and you shall never heare evil of them agayne. Their state is safe; and Heaven is given to them upon very easy termes; nothing but to be borne and die. It will cost you more trouble to get where they are; and amongst other things, one of the hardnessees will be that you must overcome this just and reasonable griefe; and indeed, though the griefe hath but too reasonable a cause, yet it is much more reasonable that you master it. For besides that they are no loosers, but you are the person that complains, doe but consider what you would have suffer'd for their interest: you have suffer'd them to goe from you, to be great Princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well when you looke upon it as a rod of God; and He that so smites here will spare hereafter: and if you by patience and submission imprint the discipline upon your owne flesh, you kill the cause, and make the effect very tolerable; because it is in some sense chosen, and therefore in no sense unsufferable. Sir, if you doe not looke to it, time will snatch your honour from you, and reproach you for not effecting that by Christian philosophy which time will doe alone. And if you consider that of the bravest men in the world, we find the seldomest stories of their children, and the Apostles had none, and thousands of the worthiest persons that sound most in story, died childlesse; you will find it is a rare act of Providence so to impose upon worthy men a necessity of perpetuating their names by worthy actions and discourses, governments, and reasonings. If the breach be never repair'd it is because God does not see it fit to be; and if you will be of his mind, it will be much the better. But, Sir, if you will pardon my zeale and passion for your comfort, I will readily confesse that you have no need of any discourse from me to comfort you. Sir, now you have an opportunity of serving God by passive graces; strive to be an example and a comfort to your Lady, and by your wise counsel and comfort stand in the breaches of your own family, and make it appeare that you are more to her than ten sons.

* Richard, a prodigy of talent, was five years old; he died January 27, 1657-8.—Evelyn lost his youngest son, George, aged seven weeks, on the 15th of the following February.

Sir, by the assistance of Almighty God, I purpose to wait on you some time next weeke, that I may be a witnesse of your Christian courage and bravery; and that I may see that God never displeases you, as long as the maine stake is preserved, I meane your hopes and confidences of Heaven.

Sir, I shall pray for all that you can want; that is, some degrees of comfort and a present mind; and shal alwayes doe you honour, and faine also would doe you service, if it were in the power, as it is in the affections and desires of,

Deare Sir,

Your most affectionate and

obliged freind and Servant,

JER. TAYLOR.

On the 25th of February following is this notice in Evelyn's *Diary*:—

"25. Came Dr. Jeremy Taylor and my brothers, with other friends, to visite and condole with us."

VACCINATION AMONG THE AMERICAN INDIANS.

WHEN Vaccination was first introduced among the Five Nations in North America, the following address was sent by them to Dr. Jenner.

"Brother,—Our Father has delivered to us the book you sent, to instruct us how to use the discovery which the *Great Spirit* made to you; whereby the Small Pox, that fatal enemy of our tribes, may be driven from the earth. We have deposited your book in the hands of the man of skill, whom our Great Father employs to attend us, when sick or wounded. We shall not fail to teach our children to speak the name of JENNER, and to thank the *Great Spirit* for bestowing upon him so much wisdom, and so much benevolence. We send with this a belt and string of wampum, in token of our acceptance of your precious gift; and we beseech the *Great Spirit* to take care of you in this world, and in the land of spirits."

This address forcibly shows, not only the high value set by these rude Indians, on the important discovery of Vaccination, but also their religious piety, in attributing every good gift, and every perfect gift, to the supreme Deity, whom they worship, though in ignorance and superstition, under the title of the *Great Spirit*.

PASSION, when we contemplate it through the medium of imagination, is like a ray of light transmitted through a prism; we can calmly, and with undazzled eye, study its complicate nature, and analyze its variety of tints; but passion brought home to us in its reality, through our own feelings and experience, is like the same ray transmitted through a lens,—blinding, burning, consuming, where it falls.—MRS. JAMESON.

ENGLAND'S MERRY BELLS.

HAIL! hail to England's merry bells!
How oft, when in a foreign clime,
I've heard the never-varying chime,
Which falls like sadness on the ear,
And speaks of vows and penance drear!
How oft my wandering thoughts would roam
To England's free and happy home,
Her cultur'd fields, and woody dells,
And sigh for England's merry bells!
Hail! hail to England's merry bells!
Long stand those holy fanes! which send
Your peaceful music o'er the land!
May they resound to latest days
With sacred hymns of prayer and praise!
And long may public, private weal,
Be welcomed by an echoing peal!
I love to hear that joyful tone,
Which makes our neighbour's bliss our own;
Of frank and social joy it tells,
Diffused by England's merry bells!

HINTS INTENDED TO PREVENT FATAL ACCIDENTS BY DROWNING.

The Person who is in danger of drowning, should endeavour to be as quiet as possible. The human body is lighter than water, therefore, if kept quiet, *some* part of it will float; that part *must* be the face; therefore lean back the head and keep *down* the arms and hands, or they will sink the head;—all agitating and kicking motions are dangerous. Dr. Franklin recommends a motion similar to going up stairs upon hands and knees. Any person may lie on his back in the water, gently using the arms, as in swimming—this should be taught to young persons.

The Spectators should cheer and encourage the person in danger—this is of very great importance. The alarm must be *instantly* and loudly given for every possible assistance. The swimmer will (taking off his hat, coat, waistcoat, and shoes) jump in to preserve his fellow-creature; if the body be under water, let the swimmer dive, remembering he can open his eyes and see under water, if necessary; a body is easily moved under water;—send for drags, boats, ropes, ladders, long pieces of wood, bladders, &c. Take a rope and throw one end, made heavy by a stone, to the sufferer, on the principle of Captain Manby's invention;—tie handkerchiefs, &c., together in *safe-knots*, (learn the art,) and use them extended as the rope. Take a handkerchief, lay a hat on it with the crown upwards; cover the hat and tie the handkerchief by its corners at the crown, and float it, (with a little ballast,) crown downwards, to the sufferer—a string with a weight (as before) thrown to him will enable him to bring the hat to himself—any one may trust to this floating hat; an extended (not leaky) umbrella, or perhaps a parasol, will float any one seizing hold of the ferule at the lower end. A large bladder, tied round the neck, will force the head out of water, the arms being down;—join hands, and endeavour to make a line from the shore to the sufferer. The services of the Newfoundland dog in saving children are well known. Use the drags carefully and speedily. Watch for *air-bubbles*, they may show where the body is.

When the body is got to land—avoid all rough usage, avoid the use of salt, tobacco, and spirits—don't roll the body on casks—Lose not a moment—carry the body to the nearest house; and send for medical assistance; dry the body, put it between warm blankets, rub it without intermission, and use the other means recommended by the Royal Humane Society.

Temple, London.

W.

Good manners are the blossom of good sense, and it may be added, of good feeling too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.—LOCKE.

MR. MORIER, in his interesting account of the visit of the Persian Ambassador to England, in 1809, remarks, that "There was considerable pleasure in observing his emotion, when he was taken to St. Paul's Cathedral, on the anniversary of the charity children, where he acquired more real esteem for the institutions and the national character of England, than he did from any other sight; for he frequently after referred to his feelings on that occasion."

THAT species of education in infancy which is derived from *maternal care* is ever the most valuable. How many are the cases where guilt itself is checked in its career by the force of affectionate recollections, arising in the bosom of a youth, when far distant from his home, and removed from friendly counsel; the image of his mother floats before him, the vicious passion is repelled, and the waverer may for ever be fixed in a life of virtue, from the first triumph of maternal precepts.—MACDONNELL.

BISHOP HEBER not only discountenanced every tendency to ill-natured remarks, but had always a kind and charitable construction to put on actions which might, perhaps, more readily admit of a different meaning; and when the misconduct of others allowed of no defence, he would leave judgment to that Being who alone "knoweth what is in the heart of man." He had so much pleasure in conferring kindness, that he often declared it was an exceeding indulgence of God, to promise a reward for what carried with it its own recompense.

ANNIVERSARIES IN JUNE.

MONDAY, 10th.

- 1667 The Dutch Fleet, commanded by De Ruyter and Van Gaunt, sailed up the Thames, took Sheerness, and then ascended the Medway as far as Upnor Castle, near Chatham, burning and destroying several of our men-of-war laid up there. London itself was in the highest state of alarm; and for some time after, the Dutch remained masters of the North Sea.
- 1752 The London Hospital founded.

TUESDAY, 11th.

St. BARNABAS.—The Apostle to whom this day is dedicated was a Jew, of the tribe of Levi, and his Jewish name *Joses*. When the Christian converts formed a public fund for the support of their indigent members, this *Joses* was one of the first to sell his estate, and appropriate the whole of its produce to that benevolent purpose, on which occasion it was that he received the name of BARNABAS, or the Son of Consolation. After the miraculous conversion of St. Paul, Barnabas first introduced him into the society of the Apostles; and, having been extremely instrumental in aiding and confirming the primitive Christians of Antioch, he was afterwards, by the express call of the Holy Ghost, separated for the work of the ministry with St. Paul, and from that period considered one of the apostles. He suffered martyrdom by being stoned to death at Salamis, A. D. 73.

On this day, in the year B. C. 1184, the city of Troy was taken and destroyed by the Greeks, after a ten years' siege.

- 1294 Roger Bacon, a learned monk of Oxford, died.
- 1488 James III., King of Scotland, was murdered in the twenty-ninth year of his reign, and the thirty-sixth of his age.
- 1685 The Duke of Monmouth, natural son of King Charles II., landed in Dorsetshire, and published a manifesto against his uncle, King James II.
- 1720 A great earthquake at Pekin, in China.
- 1727 King George I. died in his carriage, a short distance from Osnaburgh, in Germany, in the sixty-eighth year of his age, and the thirteenth of his reign.

WEDNESDAY, 12th.

- 1381 Wat Tyler appeared on Blackheath, at the head of 100,000 Kentish insurgents. He was soon after slain in Smithfield by Sir William Walworth, Lord Mayor of London.
- 1756 Died, at the early age of thirty-six, William Collins, author of the *Ode on the Passions*, and other beautiful poems.
- 1769 The island of Corsica taken by the French.

THURSDAY, 13th.

- 1625 King Charles I. married the Princess Henrietta Maria, daughter of Henry IV. of France, at Canterbury.
- 1817 Died Richard Lovel Edgeworth, Esq., the father of Miss Edgeworth, the novelist.
- 1823 Died Robert Bowman, a labourer, aged 118. He was born in Cumberland, had never been sick but twice in his life, viz. of the Measles when a child, and of the Hooping Cough when he had passed his 100th year. In his 108th year he walked sixteen miles in one day, and assisted in farming labour. He was very abstemious, drinking only water or milk and water.

FRIDAY, 14th.

- 1645 The Royalist Army, commanded by Prince Rupert and the King in person, was entirely defeated by Fairfax and Cromwell at Naseby, a village twelve miles from Northampton. This battle was decisive; the ruin of the Royal cause followed.
- 1800 The French General, Kleber, Commander-in-Chief of the Army in Egypt, assassinated by a Turk.
- The Austrian army entirely defeated by Buonaparte at Marengo, and forced to give up the whole of Italy, as far eastward as Mantua.
- 1807 The Battle of Friedland, in Prussia, in which the Emperor Napoleon entirely defeated the Russians. This battle was immediately followed by the peace of Tilsit, which deprived Prussia of a large portion of her territory, and placed her entirely at the command of France.

SATURDAY, 15th.

On this day the rising of the Nile generally commences. On the precise height and quantity of this inundation depends the fruitfulness or deficiency of the ensuing season; the Egyptians, therefore, watch its progress with the most intense interest, and celebrate the moment when it arrives at the requisite point, with the most pompous religious fetes and universal hilarity.

- 1825 The first Stone of New London Bridge laid.
- 1826 The Corps of Janizaries abolished.

SUNDAY, 16th.

SECOND SUNDAY AFTER TRINITY.

- 1693 Admiral Rooke defeated by a superior French force, when twelve English and Dutch men-of-war, and eighty merchantmen of the Turkey fleet were taken or destroyed.
- 1722 Died John Duke of Marlborough, of whom, as of Alexander the Great, it was said, that he never fought a battle he did not win, nor besieged a town he did not take.
- 1819 A dreadful Earthquake in India; swallowed up a large district in Cutch, and more than 2000 souls perished.

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